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HIGH ALTAR:
. JOHN'S CHURCH,
BOSTON

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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WHITSUNDAY

POWER FOR WITNESS TO CHRIST

By FATHER SMITH, S.S.J.E.

(A sermon preached at the Church of Saint John the Evangelist, Boston.)

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." (Acts 1:8.)

WHITSUNDAY or Pentecost is that day in the Christian year on which we fix our thoughts upon the Holy Ghost. That much we all know. But we begin to move along less familiar paths when we attempt to explain just what or who the Holy Ghost is. That is a dilemma which has long been experienced by Christians. Ecclesiastical art has symbolized the Spirit as a dove. In the Epistle for today we read that "wind" and "cloven tongues like as of fire" were outward signs of the gift of the Holy Ghost. Theologians tell us that the Holy Ghost is the Third Person of the Blessed Trinity. In the "Offices of Instruction" in the Prayer Book we affirm our belief that the Holy Ghost is someone who sanctifies us. But all these pictures fail to tell us what we ought to know. The really important truth for us to learn on Whitsunday is this: The greatest of all God's gifts is the Holy Spirit, through whom God's power is given to us, enabling us to witness to Christ. If you forget everything else in this sermon I hope that one phrase will remain in your thoughts, and so I repeat it. The greatest of all God's gifts is the Holy Spirit, through whom God's power is given to us, enabling us to witness to Christ.

"Ye shall receive power." These words were spoken by our Lord to his Apostles just before the Ascension. Picture Him uttering them to that group of men. Certainly it was not a very impressive assemblage. After all His teaching the Apostles still hadn't really comprehended what the Master was driving at. They had failed Him

in His extremity. One had denied all knowlege of Him. Even after being carefully schooled during the Great Forty Days between the Resurrection and the Ascension they failed to rise to Jesus' vision. A more unpromising set of men to propagate the Chrisitan Church it were hard to imagine.

But on Pentecost the whole picture changed. Out of weakness the Apostles were made strong. How can we account for this? Simply by stating that the Apostles were the recipients of great power — the power of the Holy Ghost. And if you want to see what that power enabled them to do reread the Book of Acts. There is a narrative which, for breathless action alone, is unsurpassed by any other piece of literature. The Apostles had the power to change from sinners to saints. They displayed marvelous fortitude even in the face of cruel martyrdom. They displayed such zeal for their religion that multitudes were added to their number, to share their convictions, to share their personal knowledge of the risen Lord, and to bear witness to Him in turn. When we try to explain the origin of Christianity we can find nothing to cover the facts except the words of its Founder, "Ye shall receive power after that the Holy Ghost is come upon you."

"Ye shall receive power." Were our Lord to come here to speak to us this morning He would doubtless alter this text to read, "You did receive power." He would point backwards, not forwards. He would remind us of the day on which the bishop laid his hands upon our heads, and with prayer conferred upon us the gift of the Holy Ghost. For some of you that event occurred many years ago. But whether your Confirmation occurred recently or a long time ago, never forget that on that occasion much power was given to you — in fact all the power you need to live a Christian life. Where we all fail is turning that power on. And when we fail to use that power we are failing to bear witness to Christ.

To the Apostles Jesus said not only "Ye shall receive power" but also "Ye shall be witnesses unto me." Could He say that you are

witnessing to Him today? How many of you have regarded your Confirmation not merely as empowering you but as pledging you as a witness to Jesus Christ? This is a searching question and it cannot be heard only once. It must ever be heard anew, therefore our Lord calls upon each of you to make your contribution to the witnesses by which alone the message can be spread abroad. Now, how specifically can you utilize the power in you, to witness to Christ?

First, use that power to overcome your sins. So often we try to excuse our sinfulness by pleading weakness. We cry, "I couldn't help it" when we really mean, "I didn't want to overcome the temptation." Many a man commits sins of impurity and intemperance because he simply does not *wish* to make use of the God-given power to resist temptation. Then he attempts to excuse his conduct by declaring he merely wants to be a "real Joe." How can any man honestly claim that it is too much to expect him to resist the enticing customs of the world if he really considers what power and support he has to lean on, the power and support of the Holy Ghost?

You have within you all the power you need to live a holy life. If your life is not holy the reason lies in the fact that you are not using that power. Take for example the matter of anger. We know that wrath is a sin. Yet when we are provoked which one of us does not release a torrent of tempestuous words, sometimes even underscoring the words by physical force? Yet all the time the power of self-control has lain dormant within us. We failed to use it in time of need. A man, convicted of first-degree murder once pleaded that he was the victim of an uncontrollable temper. The judge replied in these words, "An uncontrollable temper is a temper which you have not tried to control." And the jury sentenced the murderer to the death penalty. Remember, brethren, that the Divine Judge, our Lord Jesus Christ, is kind but also just and He will not overlook our failure to make use of the power given unto us.

Whitsunday

Secondly, use the power of the Holy Ghost to be courageous. This needs much stress today because I think most of us are giving way to cowardice, surrendering to all sorts of worldly anxieties. Will I be able to gain security for my old age? Can we control the hydrogen bomb? Will the United Nations break up? How soon will it be before World War III breaks out? These are questions which run through the minds of all of us and they show that we are failing to develop our Christian stamina. Where is the courage of the Apostles displayed after Pentecost? Though they faced on entire world of hostile forces, nothing stopped them from bravely witnessing to the Lord Jesus.

The power of bravery lies within you. Use it! Hold your head up with the assurance of a brave heart. God is not dead. Our country may be in a sad state. The world picture may seem tragically chaotic, but God has not lost control. The Christian marches courageously through the vicissitudes of time in full confidence that all things will work together for good to those who love God. I say this not to encourage you to whistle in the dark, but out of a real conviction that the loyal example of a few brave souls, may yet break the yoke of defeatism which threatens to engulf us, and save the day. To accomplish this would be indeed bearing witness to our blessed Lord.

Thirdly, use the power of the Holy Ghost within you to manifest some zeal for your religion. You will never make another person enthusiastic about something in which you yourself are only mildly interested. People stay out of our churches because we who go into them act as though our religion were a very boring thing. The epistle for today records that the Apostles "were all filled with the Holy Ghost." They took hold of the power of the Holy Ghost planted within them and manifested it in enthusiastically propagandizing in order to bring others to Christ. Such was their zeal that on the Feast of Pentecost itself three thousand souls were

brought into the Church through the saving waters of baptism. How many people have you brought into the Church?

Let your enthusiasm for the church act as a magnet to attract others. This is your church home. Surround it with all the care and interest which you lavish on your own home. Let your zeal be so marked that every Sunday (rainy or fair) will find you here in this house of prayer offering with your brethren the holy sacrifice of the altar. That faithful devotion will be the greatest witness you can bear to the Lord Jesus.

Some time ago I heard a sermon in which the preacher told this experience. At the conclusion of an address which he delivered at Vassar College some years ago, one of the students, speaking for American youth in general, stated, "The trouble with us is that we have no spiritual standard. And even if we did, we lack the power to live up to it." The preacher later repeated that comment at Williams College and awakened the interest of one student in particular who was struck by the confession. He commented, "What the Vassar girl said is certainly true of me. But where can I find a spiritual standard and the power to be loyal to it?" Then and there the preacher told the man news he had never heard before, the good news of Jesus. And as he talked the young student felt a great power flow into his heart and soul and his face shone with radiance as he saw a new door opening wide in his life.

By the grace of God you and I know our Lord Jesus Christ already. By the grace of God we have already received the power given to us by the Holy Ghost. On this Whitsunday, therefore, stir up the power which rests within you and march forward fighting manfully to overcome your sins, bravely facing the unknown trials of life, and zealously witnessing to Christ the Lord. To do these things is to observe Whitsunday in the spirit of the Apostles and to bear true witness to the Saviour of the World.

ALTAR OF REPOSE

Church of St. Augustine and St. Martin

Cowley

"Come gracious Spirit, heav'nly Dove,
With light and comfort from above;
Be thou our guardian, thou our guide;
O'er ev'ry thought and step preside.

Lead us to heav'n, that we may share
Fulness of joy for ever there;
Lead us to God, our final rest,
To be with Him for ever blest.

Amen."

LETTERS FROM JAPAN

(EXCERPTS)

Tokyo, Japan
March 15, 1954

AT last I have time to write to you, after a very busy — but I trust profitable — two weeks of travelling about with the Sisters . . . Now I must try to give you a resume of our adventures since arriving in Japan.

The President Van Buren had a number of naval supplies on board, so instead of coming directly to Yokohoma, we put into Yokosuka, the former Japanese naval base, some distance from Yokohama — now used by the U. S. Navy — to unload those supplies. We reached there on February 25th; but as there was no convenient way of getting ourselves to Tokyo, we decided to remain on board until the next day, when we would arrive in Yokohama. However the unloading operations were quite interesting. In the afternoon Fr. Dale arrived on board.

On Friday, February 26th, we left Yokosuka at 6 a.m., and docked at Yokohama at about 8:30 a.m. The morning was fairly clear and we had a good view of Mt. Fiji coming up the bay. After some delay, getting through customs, we finally came on to Tokyo. The Sisters of the Transfiguration went to stay with the Epiphany Sisters, while the Sisters of St. Anne put up at the Y.W.C.A.

On Saturday, February 27th, we spent most of the day in downtown Tokyo, exchanging money, getting tickets at the Japan Travel bureau, etc.

On Sunday, February 27th, we went down to St. Luke's Hospital Chapel for the 10:30 English Mass. This is the main Chapel of the former St. Luke's Hospital, still occupied and used by the U. S. Army; though the army has now turned back to St. Luke's International Hospital a number of smaller surrounding wooden build-

ings; so that St. Luke's now has some suitable place to attend to patients, etc.

On Monday, March 1st, we visited St. Margaret's School for girls in the morning and afterwards, had lunch there with Miss Booth and Miss Stout. The School is a large one — about 2000 girls, mostly day pupils. Dean Nishi and Fr. Morley of the Theological College called for us after luncheon, and drove us out to the new College. Altogether the plant is very nice. All the buildings there are new.

On Shrove Tuesday, March 2nd, the "Allied Women's Auxiliary" (made up of women from the Allied Security Forces" — and some Japanese ladies also) had a Shrove Tuesday Luncheon at which I was the speaker. Bishop Makita and Bishop Viall were both present.

On Ash Wednesday, Fr. Dale, Bro. Paul and I went to see Fr. Haratani at Yokaichiba where the Father is convalescing. Fr. Haratani seems very well, and the distressing asthma symptoms have entirely gone. He expects to return to Oyama about March 25th.

On Saturday, March 6th, we had a long interview with Bishop Yashiro. He was most cordial and friendly; and extended a warm invitation to the Sisters to undertake work in his Diocese. However, he said that he was well aware that other Bishops of the NSKK desired Sisters also; so he wished them to go about and see them but if they *should* decide to come to Kobe "that would be a great help and a very great joy."

On Sunday, March 7th, I celebrated at the early Mass at St. Michael's Church in Kobe; and preached at the 10 a.m. Mass, one of the Japanese clergy acting as my interpreter. This is Bishop Yashiro's church in Kobe, and is really the assembly hall of a Kindergarten School there — the Bishop seems to have used most of his available funds for establishing kindergartens, schools, etc.; and for the "Christian Center" rather than in building churches — which is probably wise as far as the future is concerned.

Letters from Japan

We had two full days in Kyoto. On Friday there was a meeting with the Bishop, Clergy, and Church Workers at the Diocesan House. I made an address; and the Bishop spoke, expressing the hope that the Sisters would open a house in his Diocese.

We all returned to Tokyo on Saturday and yesterday (Sunday), I preached at the 10:30 Mass at St. Paul's University (Fr. David Goto interpreting for me); and Fr. Takeda being the celebrant. Bro. Barnabas has come down from Oyama, and joined us at St. Paul's. Fr. Takeda is very evidently doing a splendid piece of work at Rikkyo.

This brings the journal up to date. Tomorrow we start off for Sendai to see Bishop Nakamara and Fr. Wm. Draper — then to Oyama, Hosuna So, and to Kusatsu. We then return to Tokyo, and the Transfiguration Sisters start home on March 29th, while the Sisters of St. Anne depart for the Philippines a few days later.

as from
St. Michael's Monastery
Oyama, Japan
Tokyo Y.M.C.A.
Sunday, March 28

On Monday, March 16th, we left by morning train for Sendai, in Bishop Nakamura's diocese, arriving there in the afternoon. We were met at the station by the Bishop.

The Sisters, Bishop Nakamura went to stay at a Japanese hotel. We found it quite cold in Sendai, in fact, we arrived in the midst of a snow flurry, and a good deal of snow was still on the ground. The next morning Bishop Nakamura said Mass (in Japanese) for all of us at the little church; and later in the day, went out to see the new site where the Bishop hopes to open a new Kindergarten, to build a new church, and (should the Sisters come to Sendai, as he hopes) build a house for them there. In the afternoon we had a formal interview with the Bishop — where he urged the Sisters to

come to Sendai, in the Diocese of Tokyo, to start work there. I think that Mother Louise was much impressed with the needs of the Diocese.

On Thursday, March 18th, we all left for Nikko. Again, it was extremely cold, with much snow still on the ground. Fr. Sakurai was there to meet us at the station; and the next morning Fr. Dale said Mass at the little stone church there, where Fr. Sakurai has been doing such a good piece of work.

On Saturday, we all departed for the monastery at Oyama. Fr. Kimura, Fr. Sakurai, and the Brothers were on hand to welcome us. The Sisters were lodged in the Japanese cottage in the garden, while I had a room in the monastery proper. In the afternoon, the Sisters went off in Miss Nellie McKim's car to Tochigi to visit Bishop Okubo, who received them most graciously. On Sunday morning (21st) the Sisters came over for early Mass at the Monastery. Later we went over to Simodate to attend the late Mass there. I preached, Fr. Sato, the local priest, translating. Then there was a reception in the Parish Hall.

On Monday (22nd) after Mass at the Monastery chapel, we started off in the train for Takosaki to visit the Hannaso Sanatorium. Fr. Kimura was already on hand to welcome us and all the staff, and the Sisters of Divine Charity gave us a most cordial welcome. The hospital has expanded enormously since I was there four years ago. Then it had 50 beds, now they have 160 patients, and further enlargements are planned. Also a little convent has been built for the Sisters.

On Thursday (25th) we had Mass in the little chapel which I celebrated; and later in the day I blessed the new convent bell for the Sisters. That evening Mother Louise started home via Honolulu. Sister Lioba, C.T., I believe sailed for California yesterday. The Brethren returned to Oyama while I remained at the Y until after

the departure of the O.S.A. Sisters. They will be able to tell you about their impressions.

Fr. Haratani is much improved and has returned to Oyama. I hope now, with warmer weather, his health will continue to be good.

Oyama Shudoin
Oyama — Tochigi Kin, Japan
April 8, 1954

Tuesday (March 30th) I went up with Bishop Makita of Tokyo, and Bishop Viall to the Shingakuin (Central Theological Seminary) for their graduation exercises. Nine young men received their diplomas. I saw many old friends, and Dean Nishi was most friendly. In the evening, Michael Tango called and we went to his home and had a very pleasant and delightful visit with his family.

On Wednesday (March 31) Mr. Earl Fowler of the Dept. of Mission took the O.S.A. Sisters and me in his car for a visit to the Tokyo Leprosarium. Sister Mary Elizabeth of the Community of the Epiphany (who is an American and visits the Leprosarium regularly) went along also. When we got to our little chapel there, about 16 of the lepers were having a Prayer Meeting (all by themselves!) Of course we all had to make speeches. There is always something very pathetic and touching in seeing these Christian lepers. We were also taken through one of the wards of the hospital where the more serious cases are confined to bed.

Friday (April 2nd) was spent quietly; but on Saturday afternoon the O.S.A. Sisters and I went out to the Convents of the Epiphany Sisters and of the Nazareth Sisters for the dedication of the new kindergarten building at the latter Sisters.

The Cherry trees in and about Tokyo were now in full bloom, so on Sunday after Mass at Bishop Viall's oratory, which I said, and the Sisters attended, we went out walking to see some of the famous blossoms. In the afternoon we visited the Buddhist cemetery which was very beautiful.

Cowley

On Monday (April 5th) the Sisters and I went down to Oiso where Mrs. Sawack has her famous orphanage for foundling children of the occupation soldiers. Mrs. Sawack has some nice new buildings, including a school, gynasium, etc., given by interested friends in the U.S.A. She is doing a wonderful and much-needed piece of work.

After numerous delays the Sisters were finally scheduled to leave on April 6th. When I went to bid them "Good-Bye" at the Y.W.C.A. in the morning, I found there was still another delay, but I expect they must have finally got off on Tuesday afternoon. Tuesday was a very rainy day and I came on to Oyama, reaching here in the afternoon. Fr. Haratani seems very well again, and is busy keeping the grounds beautiful.

I expect to remain here until Holy Week when I go to Tokyo again for preaching. Love to all the Brethren.

Affectionately,

GRANVILLE M. WILLIAMS, Sup., S.S.J.E.

* * *

When I think about *myself* too much,
and when I think about some *people,*
then it is that *trouble* grows;
but when I think of *THEE,* O Lord
and when I call to mind Thy *LOVE,*
then all my foolish trouble goes,
all by the Holy Spirit's *COMFORT.*

ST. FRANCIS ORATORY (Guest House)

CRYPT ALTARS:

SS Peter and Paul *Japanese Martyrs*

Cowley

"PEACE BE UNTO YOU"

There was no peace, no sense of rest, in any part of Europe during the long lifetime of the Ven. Thomas a Kempis. On all sides was darkness, fear and discontent, upheaval and destruction. While two Popes contended with each other for supremacy, the Moslems were in Spain and Greece threatening to overrun and subjugate the continent.

Yet in the many writings of the Ven. Thomas there is not a reference to any of these world events, no trace of supernatural concern, since in the midst of all the restlessness of world interests he sought those things which are above where Jesus "sitteth at the Right Hand" of Almighty God, the very centre of eternal rest, "the secret shrine of quietness."

Unmoved by any outward circumstances, while abiding in the calmness of Almighty God's mysterious PRESENCE, and there feeling the diffusion of unfathomable PEACE, for ninety years of his life had grown in its tranquility and its conformity to the repose of the ETERNAL.

It is because we are so far removed from perfect GOODNESS that we are impatient with the evil that surrounds us. We are apt to be appalled and angered by it. But the sorrowing, enduring Heart of Jesus, though He feels the same pain that disturbs ourselves, has borne with sin day after day for thousands of sad years by the unconquerable power of the stillness of His everlasting majesty. True inward peace of heart, in contemplation of His HOLINESS, will be the fruit in us of special NEARNESS UNTO JESUS RISEN.

COMMUNITY CHRONICLE

THE Father Superior left Cambridge late in February for Japan, sailing from San Francisco. Elsewhere in COWLEY is an account of his various activities. He sends word that he is to sail from Yokohama on May 31st. Before leaving Japan he will preach at Saint Margaret's School, conduct a quiet day for the Sisters of the Epiphany, and one for the clergy of the Diocese of Tohoku, and address a clergy conference in the Diocese of North Kwanto. He will return to Cambridge after the middle of June, in time to conduct the Community's Summer Retreat.

Father Banner, the Assistant Superior, has been serving as chaplain to Sisters in this vicinity in the absence of the Father Superior.

Father Smith, the Deputy Assistant Superior at the Mother House, has been engaged in various assignments away from the Monastery On Ash Wednesday he preached and assisted at Masses at St. Thomas' Church, Farmingdale, Long Island. Later he conducted two retreats at St. Margaret's Convent, Boston, the annual retreats of the Community of Saint Mary, Peekskill, and the Sisterhood of Saint John the Divine, Willowdale, Ontario, and preached a mission at Old Christ Church, Shrewsbury, N. J. During Holy Week he assisted at the Mission Church in Saint John, New Brunswick, Canada, taking Masses and preaching daily during Holy Week and on Easter Day. At the close of Easter week he conducted a retreat for students of General Seminary, and read a paper entitled, "What a Parish Priest Can Do to Develop the Spiritual Life of His Parish" to the members of the New England Branch of the Catholic Clerical Union, meeting in Portsmouth, N. H. In May he conducted a retreat for the women, and another for the men of Saint Paul's Church, Dayton, Ohio, and preached in that Church on May 16th. From June 6-13 he will conduct the annual retreat of the Order of Saint Anne at Arlington Heights, Mass.

Fr. Pedersen, Superior at the Mission House, Boston, conducted the American Church Union Women's Retreat, at St. Margaret's

Convent, Boston, on February 27th; March 7-14 conducted a Mission at St. Paul's Church, Saginaw, Mich.; March 28th Retreat, Canterbury Club of Brown University, St. Stephen's Church, Providence; April 9th, preached at All Saints Church, Dorchester, Mass.; May 3rd — gave an Address at Westbrook College, Westbrook, Me.; May 17th — Address to members of the Church Service League, Dedham; June 12th — will preach the Baccalaureate Sermon at Watkinson School, Hartford, Conn.

On February 14th, Fr. Clayton celebrated and preached at St. Mary's Church, Palmer, Mass.; April 25th, celebrated and preached at All Saints, Springfield, Mass., where he was ordained to the Diaconate; May 16th-23rd, conducted a Preaching Mission at St. Andrew's Church, Thompsonville, Conn., and will conduct a Retreat for Laymen at the Monastery the weekend of June 12th-13th.

* * *

As we go to press the tragic news of the deaths by drowning, of Fr. Richard Morley, Superior of the Canadian Congregation, S.S.J.E., and Fr. Herbert Hanlon, S.S.J.E., has just reached us. The Fathers were visiting missions in the vicinity of the Lake of Bays in Ontario when the mishap occurred. Our next issue of COWLEY will carry a more detailed account. Please pray for the repose of their souls.

— R. I. P.

BOOK REVIEWS

LOVE, POWER and JUSTICE, by Paul Tillich. Oxford University Press, New York and London, 1954. Pages 127. Cloth, $2.50.

IN this his most recent study Dr. Paul Tillich, professor of Philosophical Theology at the Union Theological Seminary in New York, proudly analyzes the deepest meanings of the three great philosophical and theological themes, love, power, and justice. In order to re-establish the fundamental validity of these concepts for our relative age, he searches out their roots in the ultimate structure of "being itself." The reader who is acquainted with other of Dr. Tillich's works is prepared for his rather difficult "ontological" approach. But any careful reader can follow his line of reasoning in *Love, Power and Justice* because he conveniently restates the more essential features of his thought.

For Tillich the basic question of all philosophy and theology is the "ontological question": "What does it mean *to be?* What are the structures common to everything that is; to everything that participates in being?" (p. 19.) In *Love, Power and Justice* he traces the essential realities embodied in these three concepts to their meaning within the structure "common to everything that is" — showing their close unity in the ground of being itself, thus establishing for them an ultimate validity. Very briefly, Dr. Tillich's argument is as follows:

Love is found to be the "drive toward the reunion of the separated." (p. 28.) Power of being is "the self affirmation of being in spite of non-being." (p. 40.) Justice is ". . . the form in which power of being actualizes itself in the encounter of power with power." (p. 67) and, "The basis of justice is the intrinsic claim for justice of everything that has being." (p. 63.) The ontological meaning of love, power and justice are then united. "The basic formula of power and the basic formula of love are identical: Separation and Reunion or Being taking Non-Being into iself." (p. 49.) (Non-Being here is the factor that separates being from being; e.g. man from man). Then: "Justice is immanent in power, since there

is no power of being without its adequate form." (p. 67), and: "As in power, justice is immanent in love." (p. 68.) "Love re-unites; justice preserves what is to be united. It is the form in which and through which love performs its work. Justice in its ultimate meaning is creative justice, and creative justice is the form of reuniting love." (p. 71.)

Dr. Tillich then works out the implications of love, power and justice for personal relations, group relations and for the "ultimate relation" (with God). Some of the obscurities of his philosophical analysis are clarified in the course of this practical application.

Ethics are given a validity which transcends the relativities of human existence. "Every valid ethical commandment is an expression of man's essential relation to himself, to others, and to the universe. This alone makes it obligatory and its denial self destructive. This alone accounts for the unconditional form of the moral imperative, however questionable and conditioned the contents may be. (p. 77.) In personal encounters the three concepts of love, power and justice are actualized. Justice is ". . . the acknowledgement of the other person as person." (p. 80.) That is, to acknowledge the claim of his "power of being." But justice is abstract and meaningless without love, "For love shows what is just in the concrete situation." (p. 82), and further, "Forgiving love is the only way of fulfilling the intrinsic claim in every being, namely, its claim to be re-accepted into the unity to which it belongs." (p. 87.)

After working out the meaning of the three concepts for group-relations he turns to the Ultimate relation, stating that, "The first assertion to be made about God is that He is being-itself," (p. 107), and then, "The basic assertion about the relation of God to love, power and justice is made if one says that God is being itself. For being itself, according to our ontological analysis, implies love as well as power and justice . . . As being-itself He is ultimate reality, the really real, the ground and abyss of everything that is real. (p. 107.)

Thus, (love, power and justice are *one* in the divine ground). God is love, God is power, and God is justice, but these are one in Him who is Being-itself.

Dr. Tillich, in the last chapter, applies the conclusions of his discussion to the traditional Christian themes: e.g., creation, the problem of evil, the Doctrine of the Trinity, the Doctrine of the Atonement, eschatology, and the Doctrine of the Church, giving to them a new rational content. He does not exhaustively treat these themes, but he indicates the way to a deeper understanding of their essential meaning.

As can be readily surmised from this short summary of *Love, Power and Justice,* the book is not an easy one. In spite of its small size it is not the kind of book that can be read casually in an hour or so. Every page contains a profound intellectual challenge and every line demands careful, thoughtful reading.

In our contemporary times, when every thoughtful Christian is faced with the problem of finding new intellectual grounds for his traditional faith, such profound study and analysis of its most important concepts can be of great value. Readers of Dr. Tillich's earlier writings will not be disappointed with this, his latest contribution to modern theology, and unfamiliar readers will find it an excellent and stimulating introduction to the thought of one of the greatest theologians of our times.

— J. K.

POETS and MYSTIC, by E. I. Watkin. Sheed and Ward, New York. Pages 318. Cloth, $5.00.

THIS is a perfectly delightful book, as well as a scholarly one. Starting with the discussion of the relation between the vocations of poet and mystic, the author finds that "the mystic's prayer and the poet's work alike are a service of joy," but whereas "the poet indicates, the mystic possesses." One should note, however, that this "joy" for the mystic must include the "unfelt joy" — which

Mr. Watkin does not stress — otherwise the picture might appear far too rosy for reality!

In comparing these two companies of lovers of reality and beauty, he brings together an odd assortment of persons, but, when you come to think of it, undoubtedly heaven does too!

Each one is treated with sympathy and understanding and a wealth of valuable information. The chapter on Blessed Julian of Norwich is most illuminating, adding much data and insight. That on "A Puritan Devotion to the Sacred Heart" is marvelous — and perfectly true. The essay dealing with William Crashaw, the "ministerial" (priest was a term in disrepute) father of the famous poet Richard Crashaw is most interesting, showing the father's influence upon the son.

Sister Elizabeth of the Trinity somehow doesn't come off as well. One feels that Mr. Watkin is not as much at ease with her as with Blessed Julian, or Margery Kemp, whom he stoutly defends!

All in all it is an able and fascinating book.

— R. M. G.

THE ANGLICAN PULPIT TODAY. Edited by the Very Rev. Frank D. Gifford. Morehouse-Gorham Co., New York, 1953. Pages 235. Cloth, price $3.50.

WE members of the Anglican Communion often feel that there is something uniquely distinctive about "Anglicanism", something uniquely distinctive that all branches of the Communion share. When outsiders challenge us to define for them, exactly what this unique quality is, we usually find ourselves inadequately prepared. Dean Gifford (of the Philadelphia Divinity School) in *The Anglican Pulpit Today,* has gathered sermons of representative churchmen from all over the world, to present a panorama of many varying expressions of Anglican thought and devotion within the compass of a single volume. This book would

provide excellent study material from which to draw a definition of Anglicanism. In the first sermon in Dean Gifford's collection the present Archbishop of Canterbury says, "There are no specific Anglican doctrines . . . But there is a specifically Anglican temper of mind and heart which our history has fashioned for us." A careful study of the sermons gathered for this book can, I believe, reveal this "specifically Anglican temper of mind and heart."

On the whole, the sermons are very well thought out and very carefully written. One thing they certainly show, and that is the Anglican Church is served by remarkably well-educated clergy — perhaps too well educated. If any one characteristic of the sermons is obvious, it is that they all display a marked degree of intellectual sophistication. It could be supposed, after reading these sermons, that the typical Anglican congregation is composed entirely of trained theologians, or at least, of college graduates.

Dean Edwin Van Etten in "The Human Life of Jesus" is more "down to earth" than most of the preachers, but his less than adequate theology represents another extreme which can hardly be preferred to the intellectualism of the majority. Dr. E. Frank Salmon in "The Church, The Body of Christ" perhaps of all the sermons, attains the best mean between these two possible extremes. He develops the "body" analogy in a way that would appeal to every member of his congregation, and at the same time he preserves a high quality theology. It is unfortunate that Dr. Salmon is not representative of the general tone and style of Anglican preaching.

The sermons, on the whole, do not seem to speak to the "average man". They do not aim to change his life — or to give him something to "take home" with him. They seemed designed to edify the listener rather than to convert him; to educate rather than to inspire him.

The better sermons that appear in Dean Gifford's collection are, I believe, those which carry a teaching emphasis. The sermons of

Dr. Heuss, Rector of Trinity Parish, New York, of Fr. Williams, Superior of the Society of St. John the Evangelist, and of Dean Babbage of St. Andrew's Cathedral, Sidney, Australia, are good examples of this kind of sermon. These preachers, in their concern to give their congregations a real undertsanding of some aspect of the Christian Faith, have a directness and a restraint that makes for clarity and simplicity.

Although I have expressed doubt that many of the sermons in *The Anglican Pulpit Today* are good "preaching", the care and scholarship that has gone into them makes them all very good reading. Some are brilliant and a few are dull, while most are very interesting. Some, even, would make excellent spiritual reading. As has already been said, Dean Gifford's purpose in making this collection has been to give the reader a survey of Anglican thought. I believe he eminently succeeds in his purpose. This book should be recommended to any churchman who wants a better understanding of his Church and its unique expression of historic Christianity.

— John M. Kettlewell

RETREAT ADDRESS OF EDWARD KELBE TALBOT, S.P.C.K. Distributed by Macmillan Co., New York. Pages 184. Price, $3.00.

THIS little book must be a joy to all who knew and loved Fr. Talbot and for all who had the privilege of making Retreats under his direction. The saintly Priest who was the friend of Baron von Hugel, Evelyn Underhill, and Bishop Temple appears in these addresses as a wise and experienced Director, full of charity and understanding and with a delightful sense of humor.

Unfortunately, it is obvious that these addresses were compiled from notes of those who were present, and so the style is choppy and at times disconnected. Those who never knew Fr. Talbot will miss the force and radiance of his personality which his friends will be able to read into these notes.

Book Reviews

An introduction with a biographical sketch and appreciations from various friends has been supplied by the well-known writer Miss Lucy Menzies.

— R. M. G.

MAN, GOD, and PRAYER, by Herbert Northcott, C.R., S.P.C.K., London. Distributed by Macmillan Co., New York. Pages 210. Price, $2.00.

AMONG the wealth of material which is produced for layfolk these days, this is a most attractive and helpful book. Written purposely in a rather popular and easy style and yet completely sound on the fundamentals, it should prove a great help especially to beginners. A questionnaire at the end of each chapter aids in the application, and a short bibliography follows the chapter on Contemplative Prayer.

— R. M. G.

SEEKING AFTER PERFECTION, by William L. Phillips. Holy Cross Press, West Park, New York, 1953. Pages 90. Cloth, $1.50. Paper, $1.00.

A HELPFUL book to any earnest Christian, this should be particularly welcome to one who is new in our Communion. The search for perfection is divided into three parts, the chapters being entitled: "Know God", "Love God" and "Serve God". Sanity and humor prevail throughout and a good deal of teaching gets across. It would be difficult to find a better, simple and clear explanation of the Church's teaching about the Sacraments of Penance and Communion than that contained in this book.

In his third chapter the author tells us that he has tried to make search for perfection simple and attractive. It is a pleasure to say that he has succeeded in this.

— R. A.

Cowley

FATHER JUNIPER SERRA, by Ivy Bolton. Julian Messner, Inc., New York City, 1953. Pages 160. Cloth, price $2.75.

HERE is a popular hagiography at its very best. Through the years many of us have enjoyed Ivy Bolton's historical tales in the *Holy Cross Magazine* and elsewhere; here she presents the true story of one of the greatest missionaries seen on the North American continent. And the true story is as fascinating as any of the author's historical sketches.

Like many another great leader, Father Junipero was short in stature, but great in mind and heart. From his early youth he longed to preach Christ in California; again and again hindrances presented themselves; even after arriving in Mexico he was kept from his heart's desire. Yet at long last he was able to fulfill his true vocation; the hindrances and frustrations had but served to make him a greater soldier of the Cross.

The real founder of civilization in California is presented as he was; with no attempt to gloss over his sometimes imprudent impatience, for example. Precisely because the little lame Padre is presented as a human being, the greatness of his achievements become all the more manifest.

— Earle Hewitt Maddux, S.S.J.E.

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